

A
S E R M O N
P R E A C H E D A T
P L I M M O T H I N
N E W - E N G L A N D

December 9. 1621.

In an assemblie of his

Majesties faithfull

Subiects, there

inhabiting.

VVHEREIN IS SHEVVED
the danger of selfe-loue, and the
sweetnelle of true Friendship. ♣

TOGETHER
VVITH A PREFACE,
Shewing the state of the Country,
and Condition of the
SAVAGES.

R O M. 12. 10.

*Be affectioned to loue one another with brotherly
loue.*

Written in the year 1621.

L O N D O N

Printed by I. D. for IOHN BELLAMIE,
and are to be sold at his shop at the two Greyes
hounds in Corne-hill, neere the Royall
Exchange. 1621.

A
SERMON
PREACHED AT
BOSTON IN
NEW-ENGLAND

WHICH WAS
PUBLISHED
IN THE
YEAR 1734

BY
J. B. B.

IN THE
YEAR 1734

PRINTED
BY
J. B. B.

T O
HIS LOVING
FRIENDS, THE
ADVENTVRERS FOR
NEVV-ENGLAND;

TOGETHER
WITH ALL WELL-WILLERS,
And well-wishors thereunto,
Grace and Peace, &c.



EW ENGLAND,

so call'd, not onely (to
auoyd nouelties) because
Captaine *Smith* hath so
entituled it in his Descrip-
tion, but because of the re-
semblance that is in it, of
England the native soile of
English-men ; It being
much what the same for

heate and colde in Summer and Winter, it being
Champion ground, but not high mountaines, somewhat
like the soile in *Kent* and *Essex* ; full of Dales, and med-
dow ground, full of ryuers and sweete springs, as Eng-
land is. But principally, so farre as we can yet find, it is
an Iland, and neere about the quantitie of England, be-
ing cut off from the maine land of *America*, as England
is from the maine of *Europe*, by a great arme of the Sea,
which entrench in fortie degrees, and runneth vp North
west and by West, and goeth out either into the South

The Epistle Dedicatory.

Sea, or else into the Bay of *Canada*. The certaintie whereof, and secrets of which, we haue not yet so found as that as eye-witnesses we can make narration thereof, but if God giue time and meanes, we shall ere long, discover both the extent of that River, together with the secrets thereof, and also try what territories, habitations, or commodities, may be found, either in it, or about it.

It pertaileth not to my purpose to speake any thing, either in prayse, or dispraise of the country, so it is by Gods providence, that a few of vs are there planted to our content, and haue with great charge and difficultie attained quiet and competent dwellings there. And thus much I will say for the satisfaction of such as haue any thought of going thither to inhabite; That for men which haue a large heart, & looke after great riches, ease, pleasure, dainties, and iollitie in this world (except they will liue by other mens sweat, or haue great riches) I would not aduise them to come there, for as yet the country will afford no such matters: But if there be any, who are content to lay out their estates, spend their time, labours, and endeouours, for the benefit of them that shall come after, and in desire to further the Gospell among those poore Heathens, quietly contenting themselves with such hardship and difficulties, as by Gods providence shall fall vpon them, being yet yong, and in their strength, such men I would aduise and encourage to goe, for their ends cannot faile them.

And if it should please God to punish his people in the Christian countries of *Europe*, (for their coldnesse, carnality, wanton abuse of the Gospel, contention, &c.) either by Turkish slavery, or by Popish tyrannie, which God forbid, yet if the time be come, or shall come (as who knoweth) when Satan shall be let loose, to cast out his floods against them, here is a way opened for such as haue wings to flie into this Wildernesse; and as

Rev. 12. 14. 15

The Epistle Dedicatory.

by the dispersion of the Iewish Church thorow persecution, the Lord brought in the name of the Gentiles, so who knoweth, whether in by tyrannie, and affliction, which he suffereth to come vpon them, he will not by little and little chase them, even amongst the Heathens, that so a light may rise vp in the darke, and the kingdome of heauen be taken from them which now haue it, and given to a people that shall bring forth the fruit of it. This I leaue to the iudgement of the godly wise, being neither Prophet nor sonne of a Prophet, but considering Gods dealing of oldes, and seeing the name of Christian to be very great, but the true nature thereof almost quite lost in all degrees & sects, I cannot thinke but that there is some iudgement not farre off, and that God will shortly, euen of stones, rayse vp children vnto *Abraham*.

And who so rightly considereth, what manner of entrance, abiding, and proceedings, we haue had amongst these poore Heathens since we came hither, will easily thinke, that God hath some great worke to doe towards them.

They were wont to be the most cruellest and treacherousest people in all these parts, euen like Lyons, but to vs they haue beene like Lambes, so kinde, so submissive, and trullie, as a man may truly say many Christians are not so kinde, nor sincere.

They are very much wasted of late, by reason of a great mortalitie that fell amongst them three yeares since, which together with their owne ciuill dissensions and blouddie warres, hath so wasted them, as I thinke the twentieth person is scarce left aliuie, and those that are left, haue their courage much abated, and their countenance is delected, and they seeme as a people affrighted. And though when we came first into the countrie, we were few, and many of vs were sicke, and many dyed by reason of the colde and wet, it being the depth of

Act. 11. 10. 11.

Luk. 2. 32.

Math. 21. 43.

Amos 7. 14.
1 King. 17. 23.

Math. 3. 5.

The Epistle Dedicatory.

winter, and we having no houses, nor shelter, yet when there was not like able persons amongst vs, and that they came daily to vs by hundredes, with their *Sachems*, or *Kings*, and thight in one houre haue made a dispatch of vs, yet such a feare was vpon them, as that they neuer offered vs the least iniury in word or deede. And by reason of one *Tegmawit*, that liues amongst vs, that can speake English, we haue daily commerce with their *Kings*, & can know what is done or intended towards vs amongst the *Savages*. Also we can acquaint them with our courses and purposes, both humane and religious. And the greatell Commander of the countrie call'd *Megascut*, cometh often to visite vs, though hee liue fiftie myles from vs, and often sends vs presents, he hauing with many other of their gouernours promised, yea, subscribed obedience to our Soueraigne Lord King *JAMES*, and for his cause to spend both strength and life. And we for our parts, thorow Gods grace, haue with that equitie, justice, and compassion, carried our selues towards them, as that they haue received much fauour, helpe, and ayde from vs, but neuer the least iniury, or wrong by vs. Wee found the place where we liue emptie, the people being all dead & gone away, and none lining nere by 8. or 10. myles, and and though in the time of some hardshipp wee found (trauelling abroad) some 8. Bushels of Corne hid vp in a Cauge, and knew no owners of it, yet afterward hearing of the owners of it, we gaue them (in their estimation) double the value of it. Our care also hath bene to maintaine peace amongst them, and haue alwayes set our selues against such of them as vsed any rebellion, or trecherie against their gouernours, and not onely threatned such, but in some sort payd them their due deserts, and when any of them are in want, as often they are in the Winter, when their corne is done, wee supply them to our power, and haue them in our houses eating

They offer vs
to dwell where
we will,

The Epistle Dedicatory.

eating and drinking, and warming themselves, which thing (though it be something a trouble to vs) yet because they should see and take knowledge of our labours, orders, and diligence, both for this life and a better, we are content to beare it, and we find in many of them, especially, of the younger sort, such a tractable disposition, both to Religion and humanitie, as that if we had means to appaile them, & wholly to reaine them with vs (as their desire is) they would doubtlesse in time prove seruiceable to God and man, and if ever God send vs means we will bring vphundreds of their children, both to labour and learning.

But leauing to speake of them till a further occasion be offered; If any shall maruell at the publishing of this Treatise in England, seeing there is no want of good bookes, but rather want of men to vse good bookes, let them know, that the especial end is, that wee may keepe those moeues in memory for our selues, & those that shall come after, to be a remedie against selfe-lost the bane of all societies. And that also we might testifie to our Christian Country-men, who iudge diuersly of vs, that though we be in a Heathen Country, yet the graue of Christ is not quenched in vs, but we still hold, and teach the same points of faith, mortification, and sanctification, which we haue heard and learned in a most ample and large manner in our owne country. If any shall thinke it too rude and vnlearned for this our age, let them know, that to print out the Gospell in plaine and flat English, amongst a company of plaine English-men (as we are) is the best and most profitable teaching; and we will study plainnesse, not curiositie, neither in things humane, nor heauenly. If any error, or vnfoundnesse be in it, (as who knoweth) impute it to that simple man which ended it, which professeth to know nothing as he ought to know it. I haue not set downe my name, partly because I seeke no

name,

1 Cor. 1. 4.

Chap. 2. 2.

The Epistle Dedicatory.

name, and principally, because I would have nothing esteemed by names, for I see a number of evils to arise thotow names, when the persons are either famous, or infamous, and God and man is often injured; if any good or profit arise to thee in the receiving of it, give God the prayse, and esteeme me as a sonne of *Adam*, subject to all such frailties as other men are.

Luk. 16. 8.

Pro. 3. 9.

Psal. 42. 1.

And you my loving Friends the Adventurers to this plantation, as your care hath bene, first to settle religion here, before either profit or popularitie, so I pray you, go on, to doe it much more, and be carefull to send godly men, though they want some of that worldly policie which this world hath in her owne generation, and so though you loose, the Lord shall gayne. I reioyce greatly in your free and readie mindes to your powers, yea, and beyond your powers to further this worke, that you thus honour God with your riches, and I trust you shall be repayed againe double & treble in this world, yea, and the memory of this action shall neuer die, but aboue all adding vnto this (as I trust you doe) like freeness in all other Gods seruices, both at home and abroad, you shall finde a reward with God, ten thousand fold surpassing all that you can doe or thinke, be not therefore discouraged, for no labour is lost, nor money spent, which is bestowed for God, your ends were good, your successe is good; and your profit is coming, even in this life, and in the life to come much more; And what shall I say now, a word to men of vnderstanding sufficeth, pardon I pray you my boldnesse, reade over the ensuing Treatise, and iudge wisely of the poore weakling, and the Lord, the God of Sea and Land, stretch out his arme of protection ouer you and vs, and ouer all our lawfull and good enterprises, either this, or any other way.

Printed in New-England,
December 12. 1629.

A
SERMON PREACHED
at Plimmoth, in New-England.

1. Cor. 10. 24.

*Let no man seeke his owne, But every man ano-
thers wealth.*



THE occasion of these words of the Apostle Paul, was because of the abuses which were in the Church of Corinth. Which abuses arose chiefly thorsw swelling pride, selfe-loue and conceitednes, for although this Church were planted by Paul, and watered by Apolls, and much increased by the Lords; yet the sower of tares was not wanting to stirre vp cull workers and fleshy minded hypocrites, vnder a shew of godlines, and with Angellike holinesse in appearance to creepe in amongst them: to disturbe their peace, trie their soundnesse, and proue their constancie. And this the Apostle complains of very often: as first, in their carnall deuisions, Chap. 1. then in their extolling their eloquent teachers, and despising Paul, Chap. 4. Then in their offensive going to Law, before the heathen Iudges Chap. 6. Then in eating things offered to Idols, to the destroying of the tender consciences of their Brethren, Chap. 8. Then in their insatiable loue-feastes, in the time and place of their Church meetings, the rich which could together feede to fulnes, despising and contemning the poore, that had not to lay it on as they had, Chap 11. Finally in both the Epistles, hee very often nipeth them for their pride, and selfe-loue, straitnesse and censoriousnes, so that in the last Chapter hee willetth them againe and againe to proue, trie and examine themselves, to see whether Christ were

B

The Text.

The connexion.

Math. 13. 25.

*Iude 4.
1 Cor. 11. 17.*

1 Cor. 6. 13.

1 Cor. 13. 5.

in

Simile,

Iude 16.

2 Cor. 10. 10.

Ver. 18.

Iob 1. 9.

Rom. 16. 18.

Math. 19. 21.

Par. 23.

Act. 10. 33.

Disinfect.

Order of handling.

The Apostles drift.

in them or not, for howsoever many of them seemed as thousands doe at this d.y, to soare aloft, and goe with full saile to heauen: yet as men that row in Boats, set their faces earnestly one way, when yet their whole body goeth apace another way: so there are many which set such a face vpon Religion, and haue their mouths full of great swelling words: as if they would euen blow open the doores of heauen, despising all humble minded and broken hearted people, as weake, simple, foolish &c. when yet notwithstanding, these Blusterers, which seeme to goe so fast, and leaue all others behind them, if like these glosing *Corinthians* they carry affectedly their owne glory with them, and seeme thus to stand for the glory of God, What doe they else but ioyne flesh to spirit, seruing not God for nought, but for wages, and so seruing their bellies, whose end will be damnation, except a speedie and sound remedie be thought of, which remedie is euen that which our Saviour teacheth the rich young gallant, and which *Paul* heere prescribeth, in willing them not to seeke their owne, but euerie man anothers wealth, which Physicke is as terrible to carfull professors, as abstinence from drinke is to a man that hath the drop sicke: and it is a sure note, that a man is sicke of this disafe of selfe-loue, if this be grievous to him, as appeareth in the man whom Christ bid sell that hee had, and hee went away very sorrowfull, yet surely this veine must bee pricked, and this humor let out, els it will spoyle all, it will infect both soule and body, yea and the contagion of it is such (as wee shall see anone) as will euen hazard the welfare of that societie, where selfe seekers and selfe louers are.

As God then did direct this Apostle to lay downe this brieft direction as a remedy for that euill in *Corinth*, so you may thinke it is by Gods speciall providence, that I am now to speake vnto you from this text: and say in your hearts surely some thing is amisse this way: let vs know it and amend it.

The parts of this text are two. 1. 2 Dehortation, 2. an Exhortation. The Dehortation. *Let no man seek his owne.* The Exhortation *But euerie man anothers wealth.*

In handling of which, I will first, open the wordes. Secondly, gather the Doctrine. Thirdly, illustrate the Doctrine by Scriptures, experience and Reasons. Fourthly, apply the same, to euerie one his portion.

The proper drift of the Apostle heere is not to taxe the *Corinthians*, for seeking their owne euill endes in euill actions, but for aiming at themselves, and their owne benefits in actions lawfull, and that appeareth in the former verse, where he sayth. *All things are lawfull &c.* viz. all such thinges as now wee speake of, to eate any of Gods creatures, offered to Idols or noe, to feast and bee

merie together, to shew loue and kindeesse to this or that person, &c. but when by such meanes wee seeke our selves, and have not a charitable louing and reuerent regard of others, then they are vnexpedient, vnprofitable, yea vnlawfull, and must bee forborne, and hee that hath not learned to denie himselfe euen the very vse of lawfull things, when it tendeth to the contempt, reproch, griefe offence, and shame of his other Brethren and Associates, hath learned nothing aright, but is apparantly a man that seekes himselfe, and against whom the Apostle heere dealeth most properly.

The manner of the speech may seeme as counsell left at libertie: as Mat. 17. 49. and in our ordinary speech, wee thinke they be but weeke charges, which are thus deliuered, let a man doe this, or let him doe that. But wee must learne the Apostles modestie, and know that whatsoeuer the termes seeme to imply, yet euen this and other the like in this Epistle, are most absolute charges: as *Let a man examine of vs, as the ministers of Christ*, that is, a man ought so to esteeme of vs, *Let a man examine himselfe*, that is, as if he sayd a man must examine himselfe, *Let your women keepe silence in the Church*, that is, they ought so to doe.

The meaning then summarily is, as if hee sayd, the bane of all these mischeifes which arise amongst you is, that men are to cleauing to themselves, and their owne matters, and disregarde and condemne all others: and therefore I charge you, let this selfe-seeking be left off, and turne the streame another way, namely, seeke the good of your Brethren, please them, honor them, reuerence them, for otherwise it will neuer goe well amongst you.

But doth not the Apostle else where say? *That hee, which careth not for his owne, is worse then an heathen*.

True but by (owne) there, he meaneth properly, a mans kindred, and heere by (owne) hee meaneth properly a mans selfe.

Secondly, Hee there especially taxeth such as were negligent in their labours and callings, and so made themselves vnable to giue releife and entertainment to such poore Widowes and Orphans as were of their owne flesh and blood.

Thirdly, Be it so that some man should euen neglect his owne selfe, his owne wife, children, friends, &c. and giue that hee had to strangers, that were but some rare vice, in some one vnusuall man, and if this vice slay a thousand, selfe-loue slayeth ten thousand.

And this the wisdome of God did well foresee, and hath set no caueats in the Scriptures either to taxe men, or foreruarne them from louing others, neither sayth God: ny wher, let no man seeke the good of another, but let no man seeke his owne, and currie where in the Scriptures he hath set watch words against selfe-good,

Exposition,

Chap. 4. 1.

1 Cor. 11. 28.

4 Cor. 14. 34.

Obiect.

1 Tim. 5. 8.

Reply.

Doct. 1.

Amplific.

1 Sam. 15. 2. 3. 4

2 King. 12. 16.

And 11. 2.

1 Sam. 35. 13.

2 Chron. 16. 10.

And 25. 22.

Isaiah 39. 2.

Gal. 2. 11. 12.

Phil. 2. 21.

Philip. 2. 4.

1 Cor. 13. 6.

Gal. 5. 26.

Illustration
experimen-
tall.

Shew.

Psal. 112. 9.

Eccle. 11. 1.

Luk. 6. 35.

2 Cor. 11. 7.

selfe-profit, selfe-seeking, &c. And thus the fence being cleared, I came to the doctrine.

All men are to as ap and readie to seeke themselves to much, and to preferre their owne matters and causes beyond the due and lawfull measure, euen to excess and offence against God, yea danger of their owne soules, and this is true not onely in wicked men which are giuen, ouer of God to vile lusts, as *Abshem* in getting fauour in his Fathers Court: *Ierobeam*, in seeking his kingdome fall in *Samaria*, *Ahab* in vehement seeking *Naboths* vineyard, but men, otherwise godly, haue through frailtie bene soyled heere- in, and many thousands which haue a shew of godlinesse, are louers of themselves: *Dauid* was about to seeke himselfe when he was going to kill *Naball*; *Asa* in putting *Hanani* in prison; *Isiah* when hee would goe warre with *Necho*, against the counsell of God and reason; *Peter* when hee dissembled about the Ceremonies of the Law, yea and *Paul* complaines of all his followers (*Timotee* excepted) that they sought their owne to inordinately.

And why else are these causes in the Scriptures, but to warne the godly that they bee not mairied herewith? as *looke not every man on his owne things, but on the things of another*: *True seeketh not her owne things. Be not desirous of vaine glory.* &c.

Yea and doth not experience teach, that euen amongst professors of Religion, almost all the loue and fauour that is shewed vnto others is with a secret ayme at themselves, they will take paines to doe a man good, prouided that he will take twice so much for them they will giue a penny so as it may aduantage them a pound, labor hard so as all the profite may come to themselves, else they are hartlesse and feeble. The vaine and corrupt heare of man cannot better be resembled then by a belly-god, Host, or Inkeeper, which welcommeth his guests with smiling, and salutations, and a thousand welcomes, and reioyeth greatly to haue their companie to dicke, card, eate, drinke, and beemerie, but should nor the box be paid, the pot be filling, and the money telling, all this while the Epicurus ioy would soone be turned into sorrow, and his smiles turned into frownes, and the doore set open, and their absence craued: euen so men blow the bellows hard, when they haue an Iron of their owne a heating, worke hard whilst their owne house is in building, dig hard whilst their owne garden is in planting, but is it so as the profit must goe wholly or partly to others, their handes waxe feeble, their hearts waxe faint, they grow churlish and giue crosse answers like *Naball*, they are sowre, discontent, and nothing will please them. And where is that man to be found, that will spare abroad, and cast his bread vpon the waters, that will lend looking for nothing againe, that will doe all duties to others freely and cheerefully in conscience of God, and loue vnto men without his

close

close and secret ends, or aiming at himselfe such a man, out of doubt, is a blacke Swanne, a white Crowe almost, and yet such shall stand before God with boldnesse at the last day, when others which haue sought themselves, though for loue of themselves they haue sought heauen, yea and through selfe loue perswaded themselves they shoulde finde it, yet wanting loue vnto others, they will be found as sounding braile, and as atinkling Cimbale, and whilst they haue neglected others, and not cared how others liue, so as themselves may fare well, they will be found amongst them, that the Lord will say vnto, I know you not, depart ye cursed into euillasting fire.

But that I may not walke in generalities, the particular wayes by which men seeke their owne are these, First such as are couetous, seeke their owne by seeking riches, wealth, money, as Felix pretending loue vnto Paul, sent for him often, but it was in hope of money. Many there are who say, *who will shew vs any good*, and pretend Religion, as some of the Iewes did the keeping of the Sabbath, which yet cryed out when will the Sabbath bee done, that wee may sell corne and gaine, if a man can tell them how to get gold out of a flint, and silver out of the Adamant, no paines shall be spared, no time shall bee neglected, for gold is their hope, and the wedge of gold is their confidence, their hearts are set vpon the pelfe of this world, and for loue of it, all thinges are let slip, euen all dutie to God or men, they care not how basely they serue, how wretchedly they neglect all others, so as they may get wealth: pinch who will, and wring who will, all times are alike with them, and they runne for the bribe like *Gobiazir*, and this is the first way that men seeke their owne.

Now the contrary is seene in *Nebemiah*, who when the people were hard put to it, and the land ravy, he tooke not the duties which were due to him being a Magistrate, he bought no land, nor grew not rich, for it was no time: but he maintained at his table many of his brethren the Iewes, and so spent euen his owne proper goods. And Paul sought no mans gold nor silver, but though hee had authority, yet he tooke not bread of the Churches, but laboured with his hands: And why? It was no time to take, some Churches were poore and stood in want, as *Thessalonica*, others were in danger to be preyed vpon by couetous belly-gods, as *Corinth*: and therefore hee saw it no fit time now to take any thing of them.

And in dede here is the difference betwene a couetous worldling, and an honest thrifte Christian, it is lawfull sometimes for men to gather wealth, and grow rich, euen as there was a time for *Joseph* to store vp corne, but a godly and sincere Christian will see when this time is, and will not hord vp when he seeth others of his brethren and associates to want, but then is a time, if hee haue any thing to fetch it out and disperse it, but the couetous gather good, hee like

1 Cor. 13. 1.

Mat. 25. 41-43.

Particular
amplific.

1.

Ail. 24. 16.

Psal. 4. 7.

Aims 8. 3.

Job 31. 24.

2 King. 5. 21.

Neb. 5. 14. 15.
16.

Ail. 20.

2 Thes. 3. 9.

Per. 8.

2 Cor. 11. 12.

Gen. 41. 49.

Isa. 7. 21.

like *Achan* covets all that he seeth, and neglects no time, but gathers fill and holds all fast, and if it were to save the life of his brother, his bagges must not be minished, nor his chestes lighted, nor his field set to sale, gather as much as he can, but his death to diminish the least part of it.

Luke 11. 46.

Gen. 3. 15.

Eccl. 10. 18.

Pro. 24. 30. 31.

1 Sam. 11. 11.

Rom. 16. 16.

Lude 12.

Neh. 5. 34.

Job 31. 17.

The second way by which men seeke their owne, is when they seeke ease, or pleasure, as the *Scribes* and *Pharisees*, who would not touch the burthen with one of their fingers; so, there is a generation, which thinke to have more in this world then *Adams* felicitie in Innocencie, being borne (as they thinke) to take their pleasures, and their ease, let the rooffe of the house drop thorow, they stirre not; let the field be over-growne with weeds, they care not, they must not soile their hand, nor wet their foote, its enough for them to say, Goe you, not let vs goe, though neuer so much need; such idle Droanes are intollerable in a fetted Common-wealth, much more in a Common-wealth which is but as it were in the bud; of what earth I pray thee art thou made, of any better then other of the sonnes of *Adam*? And canst thou see other of thy brethren coule their hearts out, and thou sit idle at home, or takest thy pleasure abroad? Remember the example of *Uriah*, who would not take his ease, nor his pleasure, though the King required him, and why? Because his brethren, his associates, better men then himselfe (as he esteemed them) were vnder hard labours and conditions, lay in the fields in rents, causes, &c.

The third way is when men seeke their owne bellies, as some did in the Apostles times, which went about with new doctrines and devices, knowing that the people had itching eares, and would easily entertaine, and willingly feede such novellists, which brought in dissensions, schismes, and contentions, and such were rocks, or pillars in their love-feasts, as *Lude* speaketh, they were fladdowes in Gods service, but when feasting came, then they were substances, then they were in their element. And certainly there are some men which shape even their Religion, humane state, and all, even as the belly cheare is best, and that they must have, els all heart and life is gone, let all conscience, care of others goe, let *Lazarus* starue at the gate, let *Ioseph* affliction be increased, they must have their dishes, their dainties, or no content. The contrary was seene in *Nehemiah*, who would not take his large portion allotted to the governour, because he knew it went short with others of his brethren; and *Uriah* would not receive the Kings present and goe banquet with his wife, because he knew the whole Host his brethren were faine to sup short in the fields.

And the difference betweene a temperate good man, and a belly-God is this: A good man will not care his morsels alone, especially if he have better then other, but if by Gods providence, he have gotten

gotten some meate which is better then ordinary, and better then his other brethrens, he can haue no rest in himselfe, except he make other partaker with him. But a belly-God will stop all in his owne throat, yea, though his neighbour come in and behold him eate, yet his griple gut shameth not to swallow all. And this may be done sometimes, as well in meane fare as in greater dainties, for all countries afford not alike.

The fourth way by which men seeke their owne, is by seeking outward honour, fame, and respect with men, as King *Saul* when he had lost all respect and fauour with God, then thought to giue content to his heart by being honoured before the Elders of the people; and it is wonderfull to see how some men are desirous of vaine glory, and how earnestly they seeke prayse, fauour, and respect with men, and can haue no quiet longer then their worldly fauour lasteth, and that they will haue what dishonour soeuer come to God, or disgrace vnto men, yea, they will disgrace, reproch, and disdaine others, to gaine honour and aduancement to themselves, yea, they will make bold with the Scriptures and word of God, to wrest and wring, and slight it ouer for their credits sake. And let a man marke some mens talke, florics, discourses, &c. and he shall see their whole drift is to extoll and set out themselves, and get praise and commendations of men.

Now the contrary was seene in *Paul*, he sayth, *He needed no letters of commendations.* And againe, *He is not affected with mens prayse*; and here is indeede the difference betweene an humble minded Christian, and a proud selfe-louer; an humble man often hath prayse, as *David*, *Herckiah*, and *Iosiah*, but he seekes it not, he desires it not, he is content to goe without it, he loues not the prayse of men, for he knowes it is but froth and vanitie: But a proud selfe-louer, he seekes it still, get it or not get it, and if he get it he is fully satisfied, if he get it not he hangs the head like a Bull-rush, and hath no comfort.

The fift way by which men seeke their owne, is by seeking to haue their wills, as the wrong doers in *Corinth*, who thought it not enough to doe wrong and harme to their brethren, but to haue their wills enough of them, drew them before the Heathen Magistrates.

And truly, some men are so Prince-like, or rather Papall, that their very will and word is become a law, and if they haue said it, it must be so, els there is no rest nor quietnesse to be had, let neuer so many reasons be brought to the contrary, its but fighting with the winde. They are like the obstinate *Iewes*, who, when against Gods law & reason, they had asked a King, though *Samuel* shewed them that it would turne in the end to their owne smart, yet still held the conclusion, and sayd, nay, *But we will haue a King.* Thus men are caught by their owne words, and insnared by the straines

4.
1 Sam. 15. 30.

Gal. 5. 26.

1 Cor. 3. 2.
2 Cor. 10. 12.

1 Sam. 18.
2 King. 18. 3.

9.
1 Cor. 6. 8.

1 Sam. 8. 19.

1 King. 19. 3.

2 Sam. 13. 23.
Gen. 27. 41.

1 Sam. 25. 34.

Math. 14. 8.9.

Quest.

Resp.
Reason 1.
2 Sam. 15. 4.
Hesl. 3. 5.

C

Reason 2.

Gen. 40. 23.

Reason 3.

1 King. 10. 7. 8

straitenes of their owne hearts, and it is death to them not to have their wils, and howsoever sometimes (like *Jezebel*) they are cut short of their purposes, yet selfe-willed men will strout and swell like *Abshim*, saying neither *good nor bad*, but hope for the day, and threaten like prophane *Ethan*: Now the contrary is scene in *David*, though a Prince, a Captaine, a Warriour, who having sayd, yea, *sworne*, that he would kill *Naball*, and all his family that day, yet vpon reasonable counsell given, and that but by a weake woman, he changed his minde, altered his purpose, and returned, without striking one stroke, an example rare, and worthy imitation; and when men are sicke of will, let them thinke of *David*, it was his grace and honour to goe backe from his word and practise, when reason came; So was it *Nerods* disgrace and shame to hold his word and will against reason and conscience.

But some man happily will say vnto me, It is true, that men seeke their owne by all their wayes, But what should be the reason and cause of this? that men seeke so earnestly themselves, in seeking riches, honour, ease, belly-cheare, will, &c. something there is that carrieth them.

True, and the reasons and causes are specially these three;

First, pride and high conceitednes, when men over-value themselves: And this made *Abshim* to seeke his Fathers kingdom, because he thought himselfe worthy of it: This made *Haman* so fore vexed, because *Mordecai* bowed not to him, because he highly valued himselfe.

And surely, that which a man valueth at much, he giueth much respect to, and so it is a sure signe that a man loues himselfe most when he giueth most to himselfe, and some intollerable proud persons euen thinke all the world is for them, and all their purposes and endeouours shew what a large conceit they haue of themselves.

Secondly, want of due consideration and valuation of other mens endowments, abilities, and deserts, when men passe those things by, though they haue both scene, heard, and felt them, as *Pharaohs* Butler forgot *Iosephs* eminency when he was restored to his place, so men vse to write their owne good actions in *Beasse*, but other mens in *Athes*, neuer remembring nor considering the paynes, labour, good properties, &c. which others haue, and so they haue no loue to them, but onely to themselves; as if God had made all other men vnreasonable *Beasts*, and them onely reasonable men.

Thirdly, want of a heavenly conuersation, and spirituall eye to behold the glory, greatness, and maiestie, and goodnesse of God, as the Queene of *Sabea* thought highly of her own glory, wisdom, and happinesse, till she saw *Salomons* wisdom and glory, and then she cryed out, not of the happinesse of her owne seruants, but of his seruants that stood before him; and verily, if men were conuersant

Courtiers

Courtiers in heauen, they would cry out with *Paul*, *Oh the deepnesse of the riches, wisdom, and knowledge of God, &c.* and would be ashamed of their owne sinfulness, nakednesse, and misery; for, as country men which neuer saw the state of Cities, nor the glory of courts, admire euen their owne country orders: And as the Sauages here which are clad in skinnes, and creepe in woods and holes, thinke their owne brutish and inhumane life the best, which if they saw and did rightly apprehend the benefit of comely humanity, the sweetness of Religion, and the seruice of God, they would euen shamefully hide themselves from the eye of all noble Christians.

Euen so, if men in serious contemplation, by the eye of faith, would behold the glory of God, and what great riches, beaurie, fulnesse, perfection, power, dignitie, and greatness is in God, they would leaue admiring of themselves, and seeking of themselves, and would say with *David*, *What am I? And what is my Fathers house? that thou shouldest thus blesse me?* Yea, *What is man, or the summe of man, that thou shouldest thus regard him?*

But it is time that we now come to apply these things more particularly to our selues, and see what vse is to be made of them.

Is it so that God seeth a proannes in all the sonnes of *Adam*, to seeke themselves too much, and hath giuen them warnings and watch words thercof, as we haue heard, and doth experience consume it? Then hence are reprocured a number of men, who thinke they can neuer shew loue enough to themselves, nor seeke their own enough, but thinke all cost, charges, chereishing, prayse, honour, &c. too little for them, and no man needeth say to them, as *Peter* did to *Christ*, *forsake thy selfe*, but if they doe a little for another man, they account it a great matter, though it be but a morsell of bread, or a single penny; but no varieties of dainties is too good for them, no like, purple, cloth, or stuffe is too good to cloth them, the poore mans idleness and ill husbandry is oft throwne in his dish, but their owne carnall delights and fleshly wantonnesse is neuer thought vpon: and why? Because they thinke euen God and man owes all to them, but they owe nothing to none. Why, thou foolish and forsoted man, hath not the holy Ghost read it in the face of euery sonne of *Adam*, that he is too apt to seeke his owne, and art thou wiser then God, to thinke thou neuer seekest thine owne enough? or dreamest thou that thou art made of other, and better metall then other men are? Surely, I know no way to escape, hauing of corruption to thy Father, and the worme to thy sister and brother. And if God had any where in all the Scriptures sayd, loue thy selfe, make much of thy selfe, provide for one, &c. there were some reason for thee to take vp the *Nigards* Prouerbs, *Every man for himselfe, and*

Rom. 11. 33.

Similies.

2 Sam. 7. 18.
Psal. 8. 3.

Pse I.

Mat. 16. 22.

Rom. 13. 14.

1 Tim. 3. 4.

Obiect.

Resp.

Psal. 73. 5. 7.

Vse 2.

Simile.

1 Cor. 7. 30. 31.

psal. 2. 10.

Phil. 4. 10.

Eccle. 7. 6.

God for vs all; *Charitie beginneth at home, &c.* But God neuer taught thee these things; No, they are Satanas positions: Doth God ever commend a man for carnall loue of himselfe? Nay, he brands it, and disgraceth it, as *selfe loue*; *sauing thought for the flesh*; *louing of pleasure, &c.*

It is a point of good naturall policie, for a man to care and provide for himselfe.

Then the most foolles haue most naturall policie, for see you not the greater droanes and nouices, either in Church, or Commonwealth, to be the greatest scrachers, and scripers, and gatherers of riches? Are they not also, for the most part, best fed and clad? and liue they not most easily? What shall I say? Euen hoggs, doggs, and brute Beasts know their own ease, and can seeke that which is good for themselves; And what doth this fasting, proggings, and fat feeding which some vse, more resemble any thing then the fastioun of hoggs? and so let it be what naturall policie it will.

If God see this disease of selfe loue so dangerous in vs, then it standeth vs all in hand to suspect our selues, and so to seeke out the roote of this disease, that it may be cured. If a learned Physitian, shall see by our countenance and eye, that we haue some dangerous disease growing on vs, our hearts will smite vs, and we will berinke our selues, where the most griefe lieth, and how it should come, whether with cold, heate, surfeit, ouer-flowing of bloud, or thorow griefe, melancholy, or any such way, and euery man will besirre himselfe to get rid of it, and will prevent all wayes that feed the disease, and cherish all courses that would destroy it.

Now, how much more ought we to besirre our selues, for this matter of selfe-loue, since God himselfe hath cast all our waters, and felt all our pulses, and pronounced vs all dangerously sicke of this disease? beleeue it, God cannot lie, nor be deceived; He that made the heart, doth not he know it? Let euery mans heart smite him, and let him fall to examination of himselfe, and see first, whether he loue not riches and worldly wealth too much, whether his heart be not too iocund at the coming of it in, and too heauie at the going of it out, for if you find it so, there is great danger; if thou canst not buy as if thou possidedst not, and vse this world as thou viedst it not, thou art sicke and haddest need to looke to it. So, if thou louest thine ease and pleasure, see whether thou canst be content to receiue at Gods hands euill as well as good; whether thou haue learned as well to abound as to want, as well to endure hard labour, as to liue at ease; and art as willing to goe to the house of mourning as to the house of mirth; for, els, out of doubt, thou louest thy carnall pleasure and ease too much.

Againe,

Again, see whether thine heart cannot be as merry, and thy mind as joyfull, and thy countenance as cheerefull, with coarse fare, with poulce, with bread and water (if God offer thee no better, nor the times afford other) as if thou hadst great dainties: So also whether thou canst be content as well with the scornes of men, when thou hast done well, as with their prayes, so if thou canst with comfort and good conscience say, I passe little for mans iudgement, whether thou canst doe thy duty that God requireth, and despise the shame, referring thy selfe vnto God, for if thou be dishartned, discouraged, and weakened in any duty because of mens disprayes, its a signe thou louest thy selfe too much.

So for the will, if thou canst be content to giue way euen from that which thou hast sayd shalbe, yea vowed shalbe, when better reason commeth, and hast that reuerence of other men, as that when it standeth but vpon a matter of will, thou art as willing their wills shall stand as thine, and art not sad, churlish, or discontent, but cheerefull in thine heart, though thy will be crossed, it is a good signe, but if not, thou art sick of a selfe will, and must purge it out. I the rather presse these things, because I see many men both wise and religious, which yet are so tainted with this pestilent selfe-loue, as that it is in them euen as a dead flie to the Apothecaries ointment, spoiling the efficacy of all their graces, making their liues vncomfortable to themselves, and vnprofitable to others, being neither fit for Church nor common wealth, but haue euen their very soules in hazard thereby, and therefore who can say too much against it?

It is reported, that there are many men gone to that other Plantation in *Virginia*, which, whilst they liued in England, seemed very religious, zealous, and conscionable, and haue now lost euen the sap of grace, and edge to all goodnesse; and are become meere worldlings: This testimonie I beleue to be partly true, and amongst many causes of it, this selfe-loue is not the least. It is indeede a matter of some commendations for a man to remove himselfe out of a thronged place into a wide wilderness, to take in hand so long and dangerous a iourney, to be an instrument to carry the Gospel and humanitie among the brutish heathens; but there may be many goodly shewes and gloses and yet a poe in the strawe, men may make a great appearance of respect vnto God, and yet but dissemble with him, huiuing their owne lusts carying them; and, out of doubt, men that haue taken in hand hither to come, out of discontentment, in regard of their estates in England; and aiming at great matters here, affecting it to be Gentlemen, landed men, or hoping for office, place, dignitie, or fleshly liberty; let the shew be what it will, the substance is nought, and that bird of selfe-loue which was hatched at home, if it be not looked to, will eat out the life of all grace

Dom. 1. 15.

1 Cor. 4. 3.
Heb. 12. 2.

1 Sam. 25. 34.

1 King. 21. 4.

Eccle. 10. 1.

A faire
warning.

Psal. 78. 1. 7.

Ma. 27. 1.

and goodnesse: and though men haue escaped the danger of the sea, and that cruell mortallitie, which swept away so many of our loving friends and brethren; yet except they purge out this selfe-loue, a worse mischeife is prepared for them: And who knoweth whether God in mercy haue deliuered those iust men which heere departed, from the euils to come; and from vnreasonable men, in whom there neither was, nor is, any comfort but griefe, sorrow, affliction, and miserie, till they cast out this spawne of selfe-loue.

But I haue dwelt too long vpon this first part; I come now to the second, which concerns an Exhortation, as I shewed you, in the Diuision.



Text.

But every man another wealib.

Expi.

IN direct opposition, he should say, *Let every man seeke another*, but the first part being compared vwith the latter, and (*seeke*) being taken out of the former and put to the latter, and (*wealib*) taken out or rather implied, in the former, the whole sentence is thus resolved, *Let no man seeke his owne wealib, but let every man seeke another wealib.*

And the word here translated *wealib*, is the same with that in Rom. 13. 4. and may not be taken onely for riches, as English-men commonly vnderstand it, but for all kind of benefits, fauours, comforts, either for soule or body; and so here againe, as before, you must vnderstand an Affirmatiue Commandment, as the Negatiue was before: and least any should say, If I may not seeke my owne good, I may doe nothing; Yes, sayth *Paul*, He tell thee, thou shalt seeke the good of another, whereas now all thy seeking helps but one, by this means thou shalt helpe many: and this is further enforced by these two circumstances, (*no man*) may seeke his owne, be he rich, learned, wise, &c. *But every man must seeke the good of another.*

Deft. 1.

The point of instruction is taken from the very letter and phrase, viz. A man must seeke the good, the wealth; the profit of others, I say, he must seeke it, he must seeke the comfort, profit, and benefit of his neighbour, brother, associate, &c. His owne good he need not seeke, it will offer it selfe to him every houre, but the good of others must be sought, a man must not stay from doing good to others till he is sought vnto, pulled and haled (as it were) like the vnjust Iudge, for every benefit that is first craued, cometh too late. And thus the auncient Patriarkes did practise, when the transyler and

Leuk. 18. 5.
Gen. 19. 1. 2.

and way-faring man came by, they did not tarry till they came and asked reliefe and refreshing, but sat at the gates to watch for such, and looked in the streets to find them, yea, set open their doores that they might freely and boldly enter in. And howsoever, some may thinke this too large a practise, since, now the world is so full of people, yet I see not but the more people there is, the larger charitie ought to be.

But be it so as a man may neglect, in some sort the generall world, yet those to whom he is bound, either in naturall, chull, or religious bands, them he must seeke how to doe them good: A notable example you haue in *David*, who, because there was twixt him & *Jonathan* a band and covenant, therefore he enquired, *Whether there was any left of the house of Saul, to whom he might shew mercy for Jonathan's sake*; So, this people of *Corinth*, to whom *Paul* writteth, they were in a spirituall league and covenant in the *Gospel*, and so were a body; Now for one member in the body to seeke himselfe, and neglect all other, were, as if a man should cloth one arme or one leg of his body with gold and purple, and let all the rest of the members goe naked.

Now brethren, I pray you, remember your selues, and know, that you are not in a retired Monasticall course, but haue giuen your names and promises one to another, and couenanted here to cleaue together in the seruice of God, and the King; What then must you doe? May you liue as retired Hermites? and looke after no body? Nay, you must seeke still the wealth of one another; And enquire as *David*, how liueth such a man? How is he clad? How is he fed? He is my brother, my associate; we venterd our liues together here, and had a hard brunt of it, and we are in league together, is his labour harder then mine? surely, I will ease him; hath he no bed to lie on? why, I haue two, Ile lend him one; hath he no apparel? why, I haue two suits, Ile giue him one of them; eates he course fare, bread and water, and I haue better? why, surely we will part stakes: He is as good a man as I, and we are bound each to other, so that his wants must be my wants, his sorrowes my sorrowes, his sicknes my sicknes, and his welfare my welfare, for I am as he is. And such a sweet sympathie were excellent, comfortable, yea, heauenly, and is the onely maker and conferuer of Churches and common-wealths, and where this is wanting, ruine comes on quickly, as it did here in *Corinth*.

But besides these motives, there are other reasons to prouoke vs not onely to doe good one to another, but euen to seeke and search how to doe it.

Jude 19. 10. 11
Iob 31. 32.

1 Sam. 9. 1.

1 Cor. 12. 27.

Reasons,
1.

Eph. 4. 5.

As first, to maintaine modestie in all our associates, that of hungrie wanters they become not bold beggers and impudent crauers, for as our sayth of women, that, when they haue lost their shamefastnes, they haue lost halfe their honestie, to may it truly be sayd of a man, that when he hath lost his modestie, and puts on a begging face, he hath lost his maiestie. and the Image of that noble creature, and man should not begge and craue of man but onely of God; true it is, that as Christ was faine to craue water of the Samaritan woman, so men are forced to aske sometimes rather then starue, but indeede in all societies it should be offered them, men often complaine of mens boldnes in asking, but how commeth this to passe, but because the world hath beene so full of selfe-louers, as no man would offer their money, meate, garments, though they saw men hungrie, harborlesse, poore, and naked in the streets; and what is it that makes men brazen faced, bold, brutish, tumultuous, mutinous, but because they are pinched with want, and see others of their Companions (which it may be haue lesse desired) to liue in prosperitie and pleasure?

2 Reason.

It wonderfully encourageth men in their duties, when they see the burthen equally borne; but when some withdraw themselves and retire to their owne particular ease, pleasure, or profit; what heart can men haue to goe on in their businesse? when men are come together, to lift some weighty peece of timber or vessell; if one stand still and doe not lift, shall not the rest be weakened and disheartened? will not a few idle droanes spoyle the whole stocke of laborious Bees? so one idle belly, one murmurer, one complainer, one selfe-louer will weaken and dishearten a whole Colonie. Great matters haue beene brought to passe, where men haue cheertfully as with one heart, hand, and shoulder, gone about it both in warres, buildings, and plantations, but where euery man seekes himselfe, all commeth to nothing.

3 Reason.
Neb. 5.

The present necessitie requireth it, as it did in the dayes of the *Iewes*, returning from captiuitie, and as it was here in *Caribb.* The Countrey is yet raw, the land vntilled, the Cities not builded, the Cattell not settled, we are compassed about with a helpless and idle people, the natives of the Countrey, which cannot in any comely or comfortable manner helpe themselves, much lesse vs. Wee also haue beene very chargeable to many of our louing friends, which helped vs hither, and now againe supplied vs, so that before we thinke of gathering riches, we must euen in Conscience thinke of requiting their charge, loue, and Labour, and cursed be that profit and game which aymeth not at this. Besides, how many of our deare friends, did here die at our first entrance, many of them no doubt for want of good lodging, shelter, and comfortable things, and many

1 Sam. 30. 26.
31.

ny more may goe after them quickly, if care be not taken. Is this then a time for men to begin to seeke themselves? *Paul* sayth, that men in the last dayes shall be louers of themselves, but it is here yet but the first dayes, and (as it were) the dawning of this new world, it is now therefore no time for men to looke to get riches, braue clothes, daintie fare, but to looke to present necessities; it is now no time to pamper the flesh, live at ease, snatch, catch, scrape, and pill, and hoord vp, but rather to open the doores, the chests, and vessels, and say, brother, neighbour, friend, what want yee, any thing that I haue make bold with it, it is yours to command, to doe you good, to comfort and cheerish you, and glad I am that I haue it for you.

And euen the example of God himselfe, whom we should follow in all things within our power and capacitie, may teach vs this lesson, for (with reverence to his Maiestie be it spoken) he might haue kept all grace, goodnesse, and glory to himselfe, but he hath communicated it to vs, euen as farre as we are capable of it in this life, and will communicate his glory in all fulnesse with his Elect in that life to come; euen so his Sonne Christ Iesus left his glory eclipsed for a time, and abased himselfe to a poore and distressed life in this world, that he might, by it, bring vs to happinesse in the world to come. If God then haue delighted in this doing good and relieuing frayle and miserable man, so farre inferior to himselfe, what delight ought man to haue to relieue and comfort man, which is equall to himselfe?

Euen as we deale with others, our selues and others shall be dealt withall, carest thou not how others fare, how they toile, are grieued, sicke, pinched, cold, harborlesse, so as thou be in health, liuest at ease, warme in thy nest, farest well? The dayes will come when thou shalt labour and none shall pittie thee, be poore and none relieue thee, be sicke, and lie and die and none visit thee, yea, and thy children shall lie and starue in the streets, and none shall relieue them, for it is the mercifull that shall obtaine mercy; and the memory of the Iust shall be blessed euen in his seede; and a mercifull and louing man when he dies, though he leaue his children small and desolate, yet every one is mercifully stirred vp for the Fathers sake to shew compassion, but the vnkindnesse, curriusnesse, and selfe-loue of a Father, is thorow Gods iust iudgement recompenced vpon the children with neglect and crueltye.

Lastly, that we may draw to an end; A mercilesse man, and a man without naturall affection or loue, is reckoned among such as are ginen ouer of God to a reprobate minde, and (as it were) transformed into a beast-like humor; for, what is a man if he be not sociable,

2 Tim. 3. 2.

4 Reason.
Ephes. 5. 1.

Iob. 1. 16.
Psal. 113. 6, 7.
2 Tim. 4. 5.
Iob. 17. 22.
And 15. 13.

5 Reason.
Iudg. 1. 6, 7.
Mat. 7. 2.

Mat. 9. 7.
Fru. 10.

2 Sam. 21. 7, 8.
9.

6 Reason.
Rom. 1. 30.

Psal. 14. 1.

Math. 25. 33.

Obiect.

Resp.

Luk. 13. 33. 34.

Mat. 5. 44. 47.

Psal. 12. 1.

Rom. 13. 10.

1 Rule.

sociable, kinde, affable, free hearted, liberall; He is a beast in the shape of a man; or rather an infernall Spirit, walking amongst men which makes the world a hell what in him lieth; for, it is euen a hell to liue where there are many such men: such the Scripture calleth *Nabals*, which signifieth *fooles* and decayed men, which haue lost both the sap of grace and nature; and such merciles men are called *Gnats*, and shall be set at Christs left hand at the last day; *Oh therefore seek ye wealth one of another.*

But some will say, it is true, and it were well, if men would so doe, but we see euery man is so for himselfe, as that if I should not doe so, I should doe full ill, for if I haue it not of my owne, I may snap short sometimes, for I see no body sheweth me any kindeesse, nor giueth me any thing; if I haue gold and siluer, that goeth for payment, and if I want it, I may lie in the streete, therefore I were best keepe that I haue, and not be so liberall as you would haue me, except I saw others would be so towards me.

This Obiection seemeth but equall and reasonable, as did the Answer of *Naball* to *Dauids* men, but it is most foolish and carnall, as his also was; for, if we should measure our courses by most mens practices, a man should neuer doe any godly deede; for, doe not the most, yea, almost all, goe the broad way that lea-derth to death and damnation? who then will follow a multitude? It is the word of God, and the examples of the best men that we must follow. And what if others will doe nothing for thee, but are vnkinde, and vnmercifull to thee? Knowest thou not that they which will be the children of God must be kinde to the vnkinde, louing to their enemies, and blessing those that curse them? If all men were kinde to thee, it were but *Publicans* righte couisicte to be kinde to them; If all men be euill, wilt thou be so too? When *Dauid* cryed out; *Helps Lord, forasmuch a godly man is left.* Did he himselfe turne vngodly also? Nay, he was rather the more strict: So, if loue and charitie be departed out of this world, be thou one of them that shall first bring it in againe.

And let this be the first rule, which I will with two others conclude for this time.

Neuer measure thy course by the most, but by the best, yea, and principally by Gods word; Looke not what others doe to thee, but consider what thou art to doe to them; seek to please God, not thy selfe: did they in *Matthew* 25. 44. plead, that others did nothing for them? No such matter, no such plea will stand before God, his word is plaine to the contrary, therefore, though all the world should neglect thee, disregard thee, and contemne thee,

thou, yet remember thou hast not to doe with men, but with the highest God, and so thou must do thy duty to them according to standing.

And let there be no Prodigall person to come forth and say, Give me the portion of lands and goods that appertaineth to me, and let me shift for my selfe; It is yet too soone to put men to their shifts; Israel was seven years in Canaan, before the land was divided unto Tribes, much longer, before it was divided unto Families: And why wouldst thou have thy particular portion, but because thou thinkest to live better then thy neighbour, and scornest to live so meanely as he? but who, I pray thee, brought this particularizing first into the world? Did not Satan, who, was not content to keepe that equall state with his fellowes, but would set his throne above the Starres? Did not he also entice man to despise his generall felicitie and happinesse, and goe trie particular knowledge of good and evill? And nothing in this world doth more resemble heavenly happinesse, then for men to live as one, being of one heart, and one soule; neither any thing more resembles hellish horror, then for every man to shift for himselfe; for if it be a good minde and practise, thus to affect particulars, mine and thine, then it should be best also for God to provide one heaven for thee, and another for thy neighbour.

But some will say, if all men would doe their endeavour as I doe, I could be content with this generallitie, but many are idle and sloathful, and care vp others labours, and therefore it is best to part, and then every man may doe his pleasure.

First, This, indeed, is the common plea of such as will endure no inconveniences, and so for the hardnesse of mens hearts, God and man doth often give way to that which is not best, nor perpetuall, but indeede if wee take this course, to change ordinarities and practises, because of inconveniences, wee shall have, every day, new lawes.

Secondly, If others be idle, and thou diligent, thy fellowship, promotion, and example may well helpe to cure that maladie in them, being together, but being asunder, shall they not be more idle, and shall not *Contie* and *Regere* be quickly the glorious Emblems of your Common-wealth?

Thirdly, Construe things in the best part, be not too hasty to say, men are idle and sloathful, all men have not strength, skill, faculty, spirit, and courage to worke alike; it is thy glory and credit,

1 Rule.

Lev. 19. 12.

101. 2. 1. 1. 1.

101. 2. 1. 1. 1.

Exod. 14. 12. 13.

Isaie. 6. 1.

Gen. 13. 5. 1.

Psal. 133. 1.

Alb. 4. 32.

Obiect.

Resp.

Math. 19. 8.

1 Sam. 8. 5.

2 Thes. 3. 9.

Rom. 1. 29.

1 Sam. 10. 10.

24.

dis, that canst doe so well, and his shame and reproach, that can doe no better; and are not these sufficient rewards to you both?

Fourthly, if any be idle apparantly, you haue a Law and Countour to excuse the same, and to follow that rule of the Apostle, to keepe backe their bread, and let them not eate, goe not therefore whisperingly, to charge men with idleness; but goe to the Countour and proue them idle; and thou shalt see them haue their deserts.

And as you are a body together, so hang not together by skins and cymocks, but labour to be ioyned together and knit by flesh and synewes; away with enuie as the good of others, and reioyce in his good, and sorrow for his euill, let his ioy bee thy ioy, and his sorrow thy sorrow: let his sicknesse be thy sicknesse: his hunger thy hunger: his pouertie thy pouertie: And if you professe friendship, be friends in aduersities: for then a friend is knowne, and tryed, and not before.

Lay away all thought of former things and forget them, and thinke vpon the things that are, looke not gazingly one vpon another, pleading your goodnesse, your birth, your life you haue liued, your meanes you had and might haue had, heere you are by Gods prouidence, ynder difficulties, be thankfull to God, it is no worke, and take it in good part that which is, and lift not vp your selues because of former priuiledges, when he was brought to the dunghill he sat downe vpon it. And when the Almighty had bene bitter to *Namus*, since would bee called *Marah*, consider therefore what you are now, and where you are, say not I could haue liued thus and thus; but say, thus and thus I must liue: for God, and naturall necessitie requireth, if your difficulties be great, you had neede to cleaue the faster together, and comfort and cheere vp one another, laboring to make each others burden lighter, there is no grieffe so tedious as a churlish companion, and nothing makes sorrowes easie more then cheerefull associates: Bear ye therefore one anothers burthen, and be not a burthen one to another, auoide all factions, frowardnes, singularity, and withdrawings, and cleaue fast to the Lord, and one to another continually: so shall you bee a notable president to these poore Heathens, whose eyes are vpon you, and who very brutishly and cruelly doe dayly eate and consume one another, through their enuylations, warres, and contentions; bee you therefore ashamed of it, and winne them to peace both with your selues, and one another, by your peaceable examples, which will preach louder to them, then if you could crie in their Barbarous language: So also shall you bee an en-

CONCEALED

1st. 19. 38.
2 Thes. 3. 10.

Deut. 19. 15.

1 Sam. 28. 23.
Rom. 12. 15. 16.

Pro. 17. 17.

3 Rule.
Gen. 41. 1.

Job. 2. 8.

Ruth 1. 30.

1 Sam. 1. 6. 7.

Gal. 6. 2.
1 Sam. 15. 33.
Heb. 10. 29.
Gen. 13. 7.

Colef. 4. 5.

couragement to many of your Christian friends in your native
 Countrey, to come to you, when they heare of your peace, love,
 and kindnesse that is amongst you ? But above all, it shall goe
 well with your soules, when that GOD of peace and vniity shall
 come to visite you with death, as hee hath done many of your
 associates, you being found of him, not in murmu-
 rings, discontent and iirres, but in brotherly
 love, and peace, may bee translated
 from this wandering wilderness,
 vnto that ioyfull and hea-
 venly *Canaan*.

(. . .)

Heb. 13. 2.

1 Pet. 3. 14.

Heb. 4. 9.

FINIS.

